SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At seven o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicite and present *truth* in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First. Each contributor is requested to present in writing the facts on which his or her conclusions are based.

Second. The mode of applying facts to the question.

Third. Conclusions.

Fourth. Remarks.

QUESTIONS.

6. What is Death, and what was its origin?

7. Are there such things or conditions as mortal and immortal; and if so, what is it that is mortal and what immortal?

8. What was the origin of the first man?

9. What are man's connections with, and relations to, material nature, spiritual nature and God?

10. What are the uses and purposes of man's creation?

11. What are the essential attributes and properties of an immortal being or thing?

12. Is man mortal or immortal in whole or in part, and what part?

13. What influence and effect have the relations, habits and conditions, of a man's earth-life on the relations, conditions and happiness, of his life beyond?

14. Is there a sphere or world of life for man, other and beyond this natural world and the Spirit-world?

15. Wherein consists the essential difference between material substances and things and spiritual substances and things?

16. Is man physically, mentally or morally free?

17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?

18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?

19. Is the moral universe now just such as God originally foresaw, planned and designed?

20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?

21. Has God made any special revelation of his will to man; and if so, in what does it consist?

22. Has God provided any special means of man's development, regeneration or salvation?

23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?

24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?

25. What are the conditions and relations of the Spirit's existence What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?

26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?

27. What effect has a premature physical death on man's spiritual life and destiny?

28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?

29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?

30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

Conference on Important Topics.

The undersigned, a Committee of Arrangements in behalf of a number of persons, interested in Human Progress as connected with the spiritual unfoldings of the present day, have made preparations for a series of meetings, to be held in the City of Boston, to commence on the 10th day of March, 1857, with a view of considering the following topics, viz.:

1st. The relation which man bears to the mineral, vegetable and animal kingdoms.

2nd. The grand principles of the Masculine and Feminine, as exhibited in each and all of these kingdoms.

3d. The whole subject of Reproduction, as it relates to the mineral, vegetable, and animal worlds.

4th. The whole subject of Marriage, both as a natural, a moral, a religious, and a spiritual relation.

5th. The subject of Education, in all its various ramifications.

6th. The whole subject of Individual and Collective Rights.

7th. To consider the wisdom of taking incipient steps toward forming a new Confederation, wherein distinctions of clime, of color and of sex will be no bar to equality.

Persons interested in any or all of these subjects—which are believed to be intimately related to Human Advancement at its present stage—in connection with spiritual teachings of the higher class, are cordially invited to be present, and take part in or listen to the deliberations of this occasion. Communications relating to any of these topics, from such as may be unable to be present, and from Spirits, are also solicited.

Persons desirous of submitting addresses or papers on either of these subjects are requested to notify the Committee—to care of A. E. Newton—at their earliest convenience. The Committee will endeavor to make such arrangements as shall secure opportunity for calm, orderly and instructive deliberation, and for the elucidation of important principles for practical guidance in the interesting future now opening to Humanity.

The meeting will open in Chapman Hall, School-street, at 10 o'clock A. M., on the day above named.

ELIZA J. KENNY,
SAMUEL T. THOMPSON,
HARRIET R. THOMPSON,
JONATHAN BUFFUM,
A. E. NEWTON,
Committee.

PERSONAL AND SPECIAL NOTICES.

Sunday Meetings of Spiritualists.

R. P. AMBLER will speak in Dodworth's Academy, morning and evening, at the usual hours. Conference in the afternoon at 3 o'clock. To all of these meetings the public are cordially invited.

REV. T. L. HARRIS will preach in Academy Hall, Broadway, opposite Bond-street, morning and evening, at the usual hours.

MARRIED.

ON Sunday evening last, by Rev. J. C. Benning, Mr. LUCIAN B. FOSTER, to Mrs. ELIZA L. ADAMS, both of New York city.

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"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Nature.

THE EXISTENCE OF GOD.

BY WILLIAM S. ANDREWS.

The arguments usually adduced in favor of the existence of God, are called the *a priori*, and the *a posteriori* argument. I will examine both of them. And first, I conceive that what is called the *a priori* argument, which is intended to prove the *necessity* of the Divine existence *prior* to the creation of any thing in the universe, and without any reference at all to this creation, is in itself utterly absurd. For this *necessity*, in order to operate upon the existence of the Deity, must take place prior to the existence itself, which would involve in it two absurdities: one that a necessity should arise for an event, when by the supposition there was nothing in being out of which it should arise, *i. e.* when there was nothing in the universe to create the necessity; and the other, that this *necessity*, even if it could be supposed, would in itself imply that there was a time when the Deity himself was not in existence; since for the necessity to be a *causa causans*, it must exist itself *anterior* in time to the event upon which it operates. Such a solution, then, would lead irresistibly to the conclusion, that the Deity was not in fact either *self-existent* or *eternal;* not *self-existent*, since he is caused by this supposed *necessity*, be it what it may; not *eternal*, since a Being caused can not exist until after the thing that causes it. I know it is said that this necessity is not in itself any thing actually existing foreign to the Deity, but only an *idea* in our minds, which we are obliged to associate with this existence to account for it. If this be the explanation, I say that it is no *necessity* at all, and does not account for this existence.

Putting, then, this *a priori* argument aside as entirely unsupported, I come now to the other argument—the *a posteriori* argument, the reasoning from *effects* back to *causes*. And this I conceive not only as entirely satisfactory, but coming almost as near a demonstration of the self-existence, and past eternity of the Deity, as a demonstration of a problem in Euclid; as near a demonstration as it is possible for moral reasoning to be.

What we now see in existence in the universe, be they animals or vegetables, or inanimate matter, must either have been created in the first instance, by a Great First Cause *anterior* in time to themselves, and propagated in the successive series, which we see to be the course in which they follow each other, by his *agency;* or else the series must have existed from all eternity, and each link have been of itself capable of producing its succeeding link, in the manner in which we see that it is produced, without the agency of any cause *foreign* to itself whatsoever. For it will not do to say that the eternity of this series, and the manner in which it is continued, may be caused by a supposed necessity operating upon it in the first instance, and from that time down to the present, in all the successive links, since, as I showed before, a *necessity* for the production of anything must not only exist *prior* to the thing itself produced, but arise out of something *distinct* from it, which by the supposition can exist no more in this case, than in the case of the Deity as before considered, there being by the supposition nothing to produce the necessity.

We come, therefore, to the only supposition that remains (setting aside the being of the Deity himself) and this is, that the present series of things, be they what they may, has existed from all eternity, and that each link has been the *efficient cause* of the succeeding one---in animals, that the parent has been the *efficient* cause of the progeny; in vegetables, that one plant is the *efficient* cause of the succeeding one; and in the material world, that all those circumstances which are considered the *secondary* causes of the changes that are produced, or of the events which follow them, are in themselves the *efficient* causes of them.

Now by an *efficient* cause, or a cause *actually producing* an effect, I understand something, let it be of what nature it will, that first *intends* to produce the effect desired, which intention supposes both design and will; then, secondly, that has *power* to produce the effect, by which I mean that it has *means within its control*, let them be what they may, of accomplishing, with absolute certainty, the object intended—viz, bringing to pass the effect intended, without the possibility of failing to do it; and thirdly, that *understands* perfectly the *mode* in which the effect is to be produced—that is, the *nature of the process* in all its parts and relations, and combinations and consequences. To exemplify these several requisites to constitute an *efficient* cause in the production of a *plant*, the plant producing another must *intend* to do so, and so have a *will* and be *capable of a design*—must have *power* to produce it, and it must have all the means necessary to produce it, without relying upon any *external* aid of any kind—and must perfectly *understand* the mode or process, in all its parts by which it is to be produced. Now it is perfectly obvious that in all these requisites of an *efficient* cause, the plant is wanting. It neither *intends*, *has power* to produce, nor *understands* anything relating to the process of germination or growth of, a succeeding plant. This is produced by a train of what are called *secondary causes*, which are in themselves inadequate to the production of the plant, wanting all the requisites named, but only in facts, *materials and modes* by which the plant is formed and vegetates. The same illustration may be given in regard to *animals*, and of all effects in the physical world, coming within what are called chemistry, natural philosophy in all its branches, and astronomy—and indeed in every science where any changes or new combinations are effected, in which *matter* is concerned. In all these cases, in the results produced, the causes assigned are clearly inadequate to the effects which follow, and are in truth nothing more than *mere modes of operation.*

If these remarks are just when applied to the material world and brute animals, that there are no *efficient* causes discernible, how much more striking the fact is, when *man* is himself considered! So far from a man *intending*, *having power*, and *knowing* how to produce the human soul—the nature of it, its connection with material organization, and dependence upon it in this world, are entirely *unknown* to him, not being seen to have any properties in common with matter, or which matter in itself appears capable of receiving. How, then, can a man be considered the *efficient* cause of a being like himself, about whose nature he is so entirely ignorant?

I have shown, now, that the assigned causes in the *material*, *animal*, and *rational* world, are not in fact the *efficient* causes of the changes and events produced in the first, and of the continuance of the species in the two last, and also that there can be no such thing as *necessity* without something to produce it, which by the supposition there is not. I ask, then, how we can account for the successive generations of the animal and the vegetable kingdoms, and for the changes in the physical world; and not only for these, but also for the wonderful *regularity* and *uniformity* which appears in them—for the fact that the same species continue to be so clearly marked and kept so entirely distinct from all others, and that the same combination of circumstances in material things always produce the same result? Why is not a horse sometimes the progeny of a cow, or a dog of a man? and why is the head always on the shoulders, and the nose on the face? Why are these always where they should be to answer the end which they are found to answer, and in no other place? Why is water always converted into ice by cold, and never into air? Why does a stone always descend and never ascend? No *necessity* by supposition operates to produce these effects, in a uniform manner or at all. *Chance* can have no power to produce these effects, since first there can be no such thing as *chance*, every thing requiring and supposing an *efficient cause*—even the throwing of dice or the drawing of a lottery, which have more the appearance of chance than anything else. But even if we could suppose any thing produced by *chance*, the very word implies an absence of design, of uniformity and of plan. And in such a case we might expect to see the world converted into a perfect chaos—some things half-vegetable, and half-animal; some half-horse and half-fish; some with heads in one place, and some in another, and some none at all; some with a nose or ears in one place, and some in another, and some without any; men only with the instinct of brutes, and horses and cows with the reason of men; vegetables in some parts capable of seeing and hearing, and men not having any or but part of these senses. This is upon the supposition, that any thing like an organized being could be produced at all by *chance*. But it is obvious that no organized being could be so produced. Such are the effects that might be expected from *chance*, if such a thing could even be supposed.

But nothing of this kind is ever seen, except in some rare cases of what are called *lusus naturæ*, and which show that they are a *deviation* from a *uniform* plan, and that *chance* has nothing to do with them; since if *uniformity* be the result of chance, there would be nothing but *deviation*.

I have, I think, shown satisfactorily that nothing can be produced by what are called *secondary causes*, by what is called *necessity*, or by what is called *chance*. There is, therefore, but

one remaining way of accounting for their production, and that is, that they are produced by some Being in whom resides the *design*, the *power* and the *intelligence* necessary for this purpose, and that is, in other words, the DEITY himself.

Now the Deity himself, being proved to be the Author of everything we see in nature, must have existed *anterior* to them all. And as we can not suppose him to have come into being at any particular period, since we can not suppose anything to have existed prior to him to call him into being, it follows, therefore, that he must be *self-existent* and *eternal*. And since he is proved to be the Author of everything in the universe, and constantly employed in all the operations that are going on in it, he must be *omnipotent*, *omniscient*, and *omnipresent*—that is, having *absolute control* over his works, *understanding* all their operations, and *superintending* all of them.

QUERIES AND STRICTURES,

RESPECTING A DIALOGUE PURPORTING TO BE BETWEEN A SKEPTIC AND A SPIRITUALIST, PUBLISHED IN THE SACRED CIRCLE, VOL. III., NO. 1, FOR NOVEMBER LAST, BY DR. HARE.

"SKEPTIC. You will admit, then, that the books of the Old Testament may have been inspired by God?"

"SPIRITUALIST. I have always claimed that they were inspired. It was not the Creator that spoke directly to man. The truths, and the commandments which start at the fountain of Wisdom, do not always arrive at earth in their original purity. And yet, as a rule, the truth comes to us as fast as we can receive it, and as pure as we can bear it. There is not one mind in a million that is capable of receiving truth in its purity. It requires a very high development of all the faculties to open the mind to its comprehension."

The preceding allegations are quoted from the eighth and ninth paragraphs, sixth page of the Dialogue, by O. G. W., in the *Sacred Circle*, Vol. III., No. 1.

QUERIES.—How can it be known that "the truths which start at the fountain of Wisdom, do not reach man in their original purity?" Is not this a mere *ipse dixit?*

Can God be so impotent, ignorant or unwise, as to have employed agents or means incompetent to the faithful and correct transmission of any instructions to his creatures, which he has actually attempted to impart?

Wherefore should truth be more difficult to receive than error? Is it not as easy to understand that God is not wrathful and jealous, as that he is wrathful and jealous? Whether he be wrathful and jealous or not, is the truth less easy to understand than the opposite?

Would the *converse* of the axioms of Euclid be more easy to comprehend than *they* are? Would it be more easy to understand that a half is equal to a whole, than that it is unequal; that things equal to the same things are unequal to each other, than that they are equal?

I can not understand how it was more easy for the Jews to learn that God was "*jealous, wrathful*," and of a nature to sanction or authorize such crimes as I have cited in my communications, than to learn that he is beneficent, incapable of wrath, and not anxious for our worship, but for our welfare only.

If it be untrue that God lengthened the day in order that Joshua might overtake the flying victims of his covetous and blood-thirsty warfare, were it not as easy to understand the truth that he did not interfere to aid that sanguinary and rapacious conqueror?

Has the Bible been found more difficult to believe in Christendom than the Koran in regions where Islamism prevails? Where people are induced to receive a record as the holy word of God, whether or not above their comprehension, does it make any difference whether it be truthful or mendacious?

But if the truth be too abstruse for comprehension, is error to be taught?

Is not the description of the Spirit-world published by the Spirits, through my agency, as easy to comprehend as the account of Hell given by Josephus and sanctioned by the story of Dives and Lazarus, by the Apostles' Creed and the Council of Trent?

Would it not have been as easy to learn *truly*, that God does not visit the sins of fathers upon their children until the third and fourth generations, as *falsely* to learn that he does so visit sins upon them? The incredibility of a communication undoubtedly makes it more difficult to believe; but is that attribute more likely to belong to true communications than to false?

Beside, if as represented by O. G. W., Spirits can impress the complicated ideas requisite to a new invention upon the minds of mortals, is God so deficient of power that he can not by analogous impression, dispose the intellects of his creatures to believe whatever he may wish them to believe?

Were the Old Testament the result of inspiration not from God directly, but through such communion with Spirits as we now enjoy, how could the Jews have been ignorant of the immortality of their souls, or at least that death is the portal to a better world? How came the Sadducees to deny that their souls would survive mundane life, if this survival had been demonstrated by communications from the immortal Spirits of the dead?

How did it happen that Moses died ignorant of the immortality of the human soul, directing that the indiscriminate massacre of every breathing Pagan, which he had accomplished during his life, should be continued subsequently to his decease? This, it must be admitted, is directly in teeth of the Golden Rule, which we are now told by the Spirits is at the foundation of the morality of their Spirit-world; its observance being indispensable to rise to an elevated sphere therein.

If the Pentateuch were the result of *celestial inspiration*, is it not strange that it should relate to *worldly things only*, without giving that knowledge of heaven which alone makes religion of any value?

If we are to judge of the inspiring Spirit by the suggestions imparted, was there ever stronger evidence of diabolic inspiration than that which led Abraham to suppose that God gave him all the territory between the Nile and Euphrates, with ten nations thereon residing, to be slaughtered, even to "sucking babes," as his posterity might need their lands? If such suggestions imparted by Spirits, were they not of the evil kind? But as in the Spirit-world a sincere Pagan is not considered as deserving of punishment any more than a Trinitarian, how could the idolatry of the heathen neighbors of the Jews be made a ground for wrathful extirpation by Jehovah—that barbarous, self-glorifying people, being commissioned to carry out the sentence? (See my work, 1244 to 1246.)

There is nothing to my mind more absurd, than the idea that neither truth nor true morality are to be taught to the ignorant or uncivilized! Because man is ignorant of what is true, is he to be taught that which is false? Because he can not understand what is consistent with good sense, is he to be dredged with nonsense? What is there in the truths of Spiritualism more difficult to understand than that an omnipotent God made Adam and Eve, a serpent and a garden; of course creating them severally exactly according to his own mind? They must have been precisely what he intended them to be, as he was all-powerful and all-knowing; so that he could not be ignorant of any defect, nor want the power to prevent its existence. Yet he had to bring these creatures together in a garden, to learn experimentally whether the man and woman were worthy of the delightful abode which he had made for them, while foreseeing that they and their posterity would be expelled therefrom by an imperfection in their nature which he himself only could be responsible for. Beside anatomical structure, this serpent, so called, could have nothing in common with the genus of reptiles known by that appellation. No real serpent has ever been alleged to speak or reason. Of course this genus of reptiles could not be justly doomed to suffer for the act of this nondescript, made to assume their animal organization; nor could souls, as yet uncreated, be responsible for the acts of the progenitors of their *bodies only*. The organization of the serpent not permitting it to move in any other way than upon its belly, how could creeping in that way be a punishment? Would it not be as reasonable to punish a horse by dooming him to travel on his feet, as to punish a serpent by dooming him to creep on his belly?

How could the same All-wise and benign Deity enjoin through Christ peace and good will, even to the returning good for evil, and yet (in consequence of a creature having only the form of a serpent, doing that which speech and reason were given him for the purpose of doing) ordain a perpetual strife between the race of serpents, and the race of man?

The idea immortalized by Milton, that the tempter of Eve was Satan disguised under the serpent form, is irreconcilable with the language in which the tempter is addressed, or with the inference that serpents could be responsible. Evidently they could not be blamed because their form was employed as the means of deception. See Gen. 3 : 14–15.

Moreover, Scripture recognizes the object of our being here, to be *probation*, not *progression as the Spirits would have taught them to believe.*

The idea of the fall of man by the sin of the first pair, is founded on the conception that they were subjected to trial and found wanting. This, of course involving that they were subjected to probation, is irreconcilable with progression.

According to Spiritualism, *sin is an odious degrading inferiority* and carries with it into the Spirit-world, as the only ill consequence, a porportionate degradation. A sinner is not an object of divine "*wrath*," but commiseration. Spirits claim no personal knowledge of God, as did the Jews; God is known to them as he is to mortals, solely by his works.

If the allegation stated in the doggerel, "In Adam's fall we sinned all," be deemed too absurb for serious consideration; if the trial and condemnation of our first parents, together with the speaking and reasoning animal in the shape of a serpent, be now held incredible, was it reasonable to impress this fable upon mortals as coming from God, because they were too savage to comprehend the truth? Would not ignorance be preferable to such errors? Is there not an analogy in this respect between the human brain and blank paper? Is that paper on which error has been written more competent to receive a true inditement?

Are not the accounts of the Spirit-world promulgated by the higher Spirits through my work, as easy to learn, and more easy to believe, than that portion of Genesis to which the preceding strictures refer?

Was it not from the Spirit-world that Moses was instructed to assassinate three thousand people in one day, without trial even before Judge Lynch? or that Saul was instructed to massacre the Amalekites, their sucking babes as well as all others, for a wrong said to be done to the Israelites, more than three hundred years before?

Nothing is more at war with the morality of Spiritualism than the doctrine of the atonement, involving that the torture of a human body, although it were really the temporary tenement of the Son of God, could be requisite to enable an *omnipotent* Deity to avoid punishing his creatures for the consequences of an organization and education resulting from the operation of his own general laws. See my work, 1190.

Manifestly, sins have been distinguished into two kinds, the *malum prohibitum* and *malum in se*. The one is wrong merely because it involves disobedience of God or of some one in authority, the other because it involves not only disobedience of this kind, but since it is wrong in itself, being fraught with injury to fellow creatures. Of course sins of the last mentioned nature are vastly more heinous and degrading to the perpetrator. The crime of our first parents, as represented in the Bible, was of the first character, a *malum prohibitum*, and yet God is represented as punishing them severely, by an ignominious expulsion from Paradise, and visiting this comparatively venial fault upon the *souls* of all their posterity. Moreover, our heavenly Father is represented as subjecting all the population of Sodom and Gomorrah to burning brimstone for their criminality. Lot's wife is alleged to have been transformed into a pillar of salt for merely looking back, contrary to his alleged mandate. The only man saved from the fate of Sodom and Gomorrah was Lot, who had disposed his virgin daughters to violation, and afterward committed incest with them himself. Meanwhile I can not conceive of any greater wickedness, than that which Jehovah is made to tolerate, if not sanction, on the part of his alleged "*chosen seed*," not merely *mala prohibita*, but likewise *mala in se*. See my work Spiritualism Scientifically Demonstrated, 1091 to 1093.

Those Spiritualists who would consider the Bible as a divine revelation, must believe that an all-good Deity deems it more important to convey instructions respecting gewgaws wherewith to decorate Tabernacles, than to give a knowledge to a chosen people of the immortality of their souls. Three chapters of Exodus (25, 26, 27,) are occupied with the former worthless topic; while to the latter not a single line is appropriated. How can the Spirit-world be so changed as that at this time not the smallest idea exists of wasting time, pains, and money upon such objects, which are neither by Spirits, nor by mundane Christians, esteemed worthy of consideration.*

Having first sanctioned the idea that the Bible is due to inspiration from the Deity, directly or indirectly, in order to escape from the imputation that God actually sanctioned and authorized the atrocities committed by the Israelites, as alleged in that record, the subterfuge is sought that an omnipotent God has no

* As the motive was to obtain knowledge independently of disobedience, it was if not in itself a good motive?

means by which he can convey his instructions to men, without a liability to their perversion to the most absurd or criminal purposes.

It is thus that sectarians strive to defend certain errors and deformities in their idolized records, which are too glaring to be denied. But any plea which would thus be adduced in defense of the fraud, spoliation, massacre and assassination sanctioned, by Moses, may be equally claimed for the analogous atrocities sanctioned by Mahomet.

Consistently it is advanced, that since agreeably to the system of the universe there are earthquakes, volcanic eruptions, storms, pestilences, pregnant with misery to man, any evils inflicted by Moses should be viewed as a part of the same system, and that it was quite as consistent that God should ordain the ten nations inhabiting the territory between the Nile and Euphrates to fall by the Jewish sword, as to destroy them by the means above mentioned. But does not assuming that any of these catastrophies are induced by God for the express purpose of destroying his creatures, amount to a begging of the question? Is it not absurd to assume the Deity to have been omnipotent, omniscient, and prescient, and yet to have made any people *so* imperfect as to find it necessary to destroy them? Would any good and reasonable being make anything, foreseeing that after it should be made he would have to destroy it? This may happen with human artificers or authors because they do not foresee that their labor will be abortive. But how can an all-knowing Artificer proceed with an undertaking, foreseeing of necessity that it will prove to be a failure? See 1370 to 1390 of my work, "Spiritualism Scientifically Demonstrated." I think that I have shown that virtue is a gift from the Deity by which, so far as we are so organized, educated, and circumstanced as to possess it, we are made less remote from that perfection with which he is endowed; that vice is nothing but an inferiority in moral, physical and intellectual, faculties and that proportionate, comparative degradation and incapacity for celestial enjoyment, is the only punishment which sin thus defined involves, if the word sin be applicable at all to those consequences flowing from causes which the sinner, so called, can not control. (See Spiritualism Scientifically Demonstrated, 1370 to 1377.)

How can those who hold the language of the Gospel to proceed from the vicegerent (if not the son) of God, avoid considering vice as typefied by the attributes of the viper, when this word is applied to sinners, as when the wicked Pharisees are called vipers? Also according to the language of John, "O ye vipers that flee from the wrath to come." But is this reptile to be punished for using its hollow, tooth-like fangs with a bag of poison at the roots? We are justified in killing it as a means of safety, not to punish it.

My Spirit friends rarely mention the word sinner; they speak of the wicked as being as undeveloped Spirits.

But admitting that sin was to be punished vindictively and wrathfully, is it not absurd to suppose that an omnipotent Deity could not, or would not, devise a more rational mode of punishment than that of employing one man to imbrue his hands in the blood of another? Wherefore is the office of an executioner execrated, if it be not supposed to introduce cruelty, habitually, in the heart of the individual who performs its duties, if his acceptance of the office be not the result of its pre-existence? Is it consistent that under the same sectarian teachings in one portion of the Biblical record, alleged to be agreeable to his inspired will, God is represented as requiring that an extreme of inoffensiveness should be taught to the extent of not resisting aggression; yet that at the other end of that record, it should be represented to that people, alleged to be the objects of his especial partialities, should be employed to destroy man, woman and child, even to sucking babes; or without a resort even to the formality of a lynching trial, should authorize individuals to select the victims for assassination, of course, putting it in their power to vent their malice from private vindictiveness, under the mark of religious zeal?

Is it not incredible that a being all-good and all-powerful would subject the whole population of cities to brimstone and fire, indiscriminately? The most atrocious of human tyrants are usually satisfied by the punishment of the ringleaders. Was there ever a community in which all were guilty? In religion, are not the majority led by the few? How then could there be any heresy or any criminality which could reach to the mass of adults, to say nothing of the extreme absurdity as well as cruelty and injustice of its extension to "sucking babes?"

On the impossibility of visits to the fixed stars, by the inhabitants of the Spirit-world appertaining to this planet, and the erroneous statements respecting the mode and means of making such suppositious visits.

All that is said in the dialogue of visits to the great fixed star Sirius and his planets, is demonstrably the result of misapprehension, if not of misrepresentation, on the part of those with whom it has originated. However well meaning may have been the author of the dialogue, the account given therein of those visits, to me appear an incredible absurdity, and very much like a hoax.

The statement respecting the towers which Spirits have to ascend in order to travel between the Spirit-world and this earth, is a hoax or misapprehension; being irreconcileable with the impressions received by me under test conditoins, and re-affirmed repeatedly.

It is computed for light moving 200,000 miles in a second to reach the earth from the double fixed star 61 Cigni, would require nine years from Sirius at least thirteen years. Thus a trip to the sun last mentioned, and back, at a speed of two hundred thousand miles per second, would require twenty-six years. Agreeably to actual trial, I am led to estimate the speed of Spirits at no more than fifteen miles per minute, which is fifteen times the speed of the flying *Childers*, estimated some years since as the fleetest horse that ever ran in England.

Fifteen miles in a minute, amounts to a mile in four seconds, which is of course only one-eight hundred thousandth of the velocity of light. It follows that ($26 \times 800{,}000 = 20{,}800{,}000$,) twenty millions, eight hundred thousand years, would be the time required for a Spirit moving fifteen times as fast as the quickest horse to visit Sirius, and return.

61 Cigni, although consisting of two suns, six thousand millions of miles apart, to the naked eye appears as one star. A telescope is required to make its doubleness perceptible.

Assuming the one hundred and ninety millions of miles which measures the distance between the opposite sides of the terrestial orbit to form the base of a triangle, at the apex of which Sirius is situated, the angle made is almost too small for measurement, and is admitted not to be greater than a quarter of a second. The sides of a triangle thus constituted, therefore, are made by the enormous base above mentioned, to deviate in relation to each other, so very little from parallelism as to cause the deviation to be difficult to detect.

Were Spirits capable of traveling twenty-six times as quick as light, or five millions six hundred thousand miles in a second, it would take a year to make a single trip to Sirius and back again. The largest circumference of this planet being about twenty-five thousand miles, light, with the velocity above stated, of 200,000 miles in a second, might fly around it eight times in one second; but should it fly with such celerity as to go around it twenty-six time as fast, $2 \times 68 = 208$ times in a second, and for Spirits, capable of the same celerity, a year would be requisite to visit that star and return.

All the Spirits with whom I have communicated, declare that they can not leave this planet, nor as far as they know, has any mundane Spirit as yet ascended beyond the seventh sphere or circle.

To quit their present Spirit-world for the next above it, would require a painless change somewhat analogous to that which we undergo by death in passing to the adjacent Spirit-world. Mundane death is of itself always painless, and often takes place as in the case of decapitation by a cannon ball or the guillotine, without allowing time for any sensation to be excited. The pain of the sickness which does end in death, is often less than that which is followed by convalescence.

On the notion that Spirits on a trip between stars carry enough vital air to breathe during the journey.

The idea of a Spirit, on making a trip to another solar system, carrying air for breathing on the way, is evidently ridiculous. Is he to carry a balloon with him as a traveler in this sphere carries his trunk? The idea of a Spirit going a hundred thousand millions of miles to find a home in another orb, as suggested in the dialogue, is inconceivable, not to say absurd.

Although the vital air which Spirits breathe, is represented merely to be the correspondence of our oxygen, still it must have properties analogous as respects elasticity, and must be rare in proportion, as it is less attracted by the earth or its spiritual correspondent. Our oxygen, in common with the rest of the atmosphere, becomes rarer in proportion to the elevation, so that at three miles from the terrestial surface, it has only half the density which it displays when situated at the said surface.

Pursuant to the same law, for every three miles of additional elevation, it decreases in density to one half of that which it has at the altitude, three miles below immediately preceding. Thus the hights being 3, 6, 9, 12, 15, 18, 21, 24, 27, 30, the densities are 1-2, 1-4, 1-8, 1-16, 1-32, 1-64, 1-128, 1-256, 1-512, 1-1024. Accordingly, at thirty miles from the surface of our planet, the air we breathe is less than one thousandth of the density which it has when in contact nearly with the surface. It was estimated by Faraday and Wollaston that there must be an altitude at which the rarifying power ceases to act, so as to leave a vacuum beyond its limits.

If, as I conceive, the vital air which Spirits breathe, obeys the same laws, the idea of a Spirit carrying air along with him to breathe, is evidently preposterous. It assumes what is not possible, as a given weight of the vital air would occupy vastly more space than that which it occupies in the spheres, and would be too rare to enter the respiratory organs in a state sufficiently dense to answer any good purpose.

It is alleged that a gallon of vital air would be sufficient for a journey. We are not informed whether to the double star or to Sirius, so that it may be a provision for a few millions of years, more or less. No hint is given to whom we owe this sapient estimate. An *ipse dixit* is sufficient to establish any imaginary fact. But it is overlooked that a gallon of air in the spheres might measure ten thousand when unconfined by any pressure in a space nearly void.

The means by which air is to be confined when carried, are not specified? Is there any other mode than by a large air bag or balloon? It is well known, that as the gas confined in a balloon expands as it attains a greater elevation, until as rare as the surrounding air, to prevent bursting, it is necessary to have valves to let off as much as will reduce the density within, nearly to that without, the balloon. Consequently, traveling Spirits would have no more gas comprised in the cavity of their balloon than if the silken envelope were absent. It is true that the gas might be of a different nature, as in the case of terrestrial balloons; but if there be not a vacuum midway between the Spirit-world which it leaves, and the planet to which it is bound, it is reasonable to suppose that the same spiritual gas—if any exists within the boundaries of the Spirit-world—pervades the intermediate space.

The happiness of Spirits, in the stage of their existence immediately succeeding their death, is very much promoted by their proximity to the earth. To locate their abode so remote as in the nearest fixed star would be painful. This idea is entirely countervened by the information which I have acquired under test conditions and with much careful effort to attain precision.

O. G. W., and other visionaries, who prefer any loose information obtained by themselves from evil Spirits or fallacious mediumship, to that which I obtained with the most laborious efforts to avoid error and attain precision, involve themselves in palpable absurdities in representing the fixed stars as the abode of Spirits, and in their attempts to show that the patriarchs of the Pentateuch, although ignorant of the immortality of the soul, *were in communication with the immortal* Spirits of their deceased fellow-creatures.

If my investigations are questioned, let the ground be shown on which they are doubted, and the proof adduced that others are preferable. But it were unreasonable that the results of laborious investigations should be set aside by vague and groundless generalities put forth without credentials, and unaccompanied by any testimony or demonstrable facts.

THE EMPEROR NAPOLEON'S SHADOW.—A letter from Compiègne, in the *Nord*, says that the precautionary measures there against strangers are not so ostensible as on previous imperial excursions. "The Emperor, while seeing the necessity of an active *surveillance*, does not like it to be too apparent, and the agents attached to his person have orders to remain at a distance or in a by-place, and sometimes his majesty delights to evade their vigilance. He often changes his route, and is lost for some hours. The chief of the Service of Safety attached personally to the emperor, M. Irvoy, is a man of great tact, who knows his task by heart, and is able to hide alike from the public and the Emperor the *espionage* in which he is ever engaged. He is the shadow of the master; he precedes him as a scout, or follows him at a distance. He is at every hunt and every walk; he is in the hunting cabriolet, and finds his way in the wood with the scent of the keenest bloodhound. He is unknown to many of the guests, while others take him for one of the ordinary occupants of the chateau.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, FEBRUARY 21, 1857.

BLAND'S REPLY TO REV. N. L. RICE.

We have before us a copy of the St. Louis *Republican*, containing a forcibly written letter from Peter E. Bland, addressed to Rev. N. L. Rice, D. D., pastor of the Second Presbyterian church of that city. Mr. Bland is widely known as a man of superior intelligence and a clear and logical reasoner. In these respects he is entitled to a place in the front rank of those who have labored to controvert popular theological errors and to elucidate the philosophy of Spiritualism. The length of Mr. Bland's letter transcends the space which we could devote, either to its republication or to a proper synopsis of its contents. We however propose to extract several paragraphs, embodying his thoughts on some points of paramount general interest, accompanying the same with observations of our own.

The circumstances which called forth the letter under review should be briefly stated. Our friend, Joel Tiffany, Esq., one of the ablest writers on spiritual subjects, and a man of undoubted ability as a controversialist, was employed in delivering a series of lectures in Mercantile Library Hall, in St. Louis. It was known that Dr. Rice had repeatedly assailed Spiritualism from his pulpit, and that he had exhibited no little valor at times—*especially when there was no antagonist in the field.* In order, therefore, to afford the learned Doctor an opportunity to demolish the claims of the new heresy, and to put one of its accredited champions to flight, the Committee of the Lecture Association addressed a respectful letter to Mr. Rice, inviting him to attend Mr. Tiffany's lectures, and to controvert the same—before the audience assembled on each succeeding night—should he be so disposed.

But the invitation was declined, owing (so says Dr. Rice) to "*the pressure of more important duties.*" Nevertheless, in the same letter wherein he *declines* discussion, he proceeds, in an illiberal and dogmatic spirit, to controvert the claims of Spiritualism, to expose the alleged inconsistencies and contradictions among spiritual authors, and to misrepresent the existing tendencies and prospective results of the present spiritual movement. "The pressure of more important duties" did not prevent Dr. Rice—at the same time he ostensibly declined a controversy—from filling three long columns in the *Presbyterian* with heterogeneous quotations and comments, designed to disprove and disfigure the principles and the form of Spiritualism; nor does the aforesaid "pressure" often prevent such clerical opposers from hurling their envenomed shafts from the pulpit whenever they can do so and escape the retribution of an impartial public judgment. It was this letter from Rev. N. L. Rice, in which he positively declined to engage in a controversy—at the same time he did engage with all his might—that elicited the reply from which the accompanying extracts are taken.

In the course of his strictures Dr. Rice insists that the Spiritual Philosophy is not in a condition to be discussed, because its advocates do not all agree, to which Mr. Bland responds as follows:

Now, when is it that a philosophy is in a condition to be discussed? Is it only when it has indubitably demonstrated its truth? Is it only then that you are willing to meet it, that you may endeavor to *beat down the* TRUTH? Was it because you conceded the soundness of the positions occupied by Roman Catholicity [referring to a controversy with DR. BROWNSON,] that you proposed to meet it—that you supposed it in readiness to be discussed? We had supposed a philosophy ought to be discussed, whenever it presents issues material to the well-being of society or otherwise, and in proportion to its capacity to benefit or injure; and that such capacity depends upon, 1st, the nature of the issues themselves, and 2d, the extent of their reception. If, upon the issues we tender, you agree with us, then there ought to be an end of controversy. But when those issues are the converse of those presented in your system of faith, and have met with a favorable and wide reception among men, if they are not worthy to be discussed, it can only be because their converse is not worthy of preservation. If the philosophy be true in its general scope, would it not be well for you and all others to acknowledge and receive it? But if it be false and mischievous, who should more promptly meet it in a fair and manly way than those who assume to be public teachers of an opposite system?

Dr. Rice had spoken lightly of what is sometimes denominated the "Harmonial Philosophy," and Mr. Bland thus defines and defends its principles and claims:

Now, do you controvert the fact of the existence now, and in all time, of such a philosophy, of a philosophy which comprehends and explains the principles, facts and phenomena of the universe; the fundamental idea of which is the immutability and harmony of such principles, and hence the harmony of all facts and phenomena which are but the results of their workings? If you do, make it known and your influence with reflecting men will vanish in a moment. But who comprehends that philosophy save Him who comprehends the universe in its grandest operations, and in its minutest details—save Him who can demonstrate the causes which give birth to the infinitely varying phenomena with which we are surrounded in nature, and trace out their relations? If, indeed, we had claimed to have "discovered" that philosophy, we would have rendered ourselves obnoxious to your attempted satire on that occasion as well as on this. But we made no such preposterous claim—we only claimed to be doing, what all men who have ever contributed to the advancement of knowledge, whether in the department of Mathematics, Theology, Astronomy, Geology, Physics, Metaphysics, or in whatever department of nature, have been seeking to do, namely to discover the Harmonial Philosophy. These are all parts of it—the comprehension of each is one step forward in the road toward its attainment. Whatever fact is ascertained and established, we know it is comprehended in the Harmonial Philosophy. We know, simply, because it is a fact, that it is in harmony with every other fact in the universe, discovered or undiscovered. Whatever science we may have found to be true, we recognize as a part of that philosophy, for it must, per force of its truth, harmonize with every science now known or hereafter to be discovered. Whatever principles we may have discovered, we know they are elements of that philosophy, for no other principles may be out of harmony with them.

If we understand what is affirmed in the preceding paragraph, we most certainly disagree with the author. The statement, so far as it purports to define the nature of philosophy and science, indicates such a confusion of ideas as is rarely discoverable in the writings of our western friend. It certainly *is not* a fact that such a philosophy as is referred to above, has existed in all time past, or indeed that it does even now exist. Philosophy, which literally signifies the love of wisdom, is a general term that in modern parlance *implies a rational explanation of the natural relations, essential laws, and functional or phenomenal manifestations of things.* It will be seen, therefore, that the existence of natural principles and their harmonic operations through all ages—as exhibited in the phenomena of the Universe—is by no means identical with, nor does it necessarily imply the existence of, a harmonial philosophy which "*comprehends and explains*" *all things.* We might with equal propriety insist that the various stratifications which form the crust of the earth constitute the science of Geology; that Anatomy and Physiology consist of the organic forms and functions of human and animal bodies; or that Botany means about the same thing as oak trees and cabbage plants. Evidently the great harmonies of Nature and the scientific philosophy which defines the laws of natural harmony, and the specific modes of their manifestation, are *two things*, so intrinsically dissimilar that we can not speak of them without recognizing a broad distinction founded on a fundamental difference. Nor do we perceive the propriety of using the term *philosophy* to represent the Divine omniscience or the illimitable powers of the Infinite understanding. Moreover, if our Brother does not venture to presume that we have as yet "discovered" the philosophy of universal harmony, how can he so positively assume "the fact of the existence now, and in all time, of such a philosophy?" How are we to determine that a thing exists until it *is* discovered?

That Spiritualism will enable us to solve some of the greatest problems of being, we most devoutly believe. It has already demonstrated the unbroken continuance of human existence, and suggested something like a rational philosophy of human nature and relations. These are grand achievements, in view of which the world may rejoice. In this direction we are now acquiring what the race never had before. All around us are the elements of a comprehensive Philosophy, or a grand system of Spiritual Science. But these elements are only *the materials* out of which the superstructure is to be reared. The world still waits for some great organizing mind and hand to select, combine, and mold them, according to scientific principles, into elegant and stately proportions.

We extract another paragraph:

Next you intimate that our system of philosophy has come to a perfect stand still before it was quite born. You tell us you have learned that "for three years past it has made not a step of progress," and that "it seems to you like throwing time away, even if it be not cruel to enter into a regular battle with a system which, before it was quite born, had come to a perfect stand still." Had you reflected a little more profoundly you might have saved yourself from the egregious blunder of supposing that the Harmonial Philosophy might either progress, be born, or come to a stand still. Are not principles eternal? Are they not the same yesterday, to-day and forever? Can a principle progress? Can it be born? Can it come to a stand still? If not, since the Harmonial Philosophy is the philosophy of principles, how can it progress, be born or come to a stand still? Know you not that it exists in the very nature and constitution of things, and that it is for man not to form or fashion it, but to find, to discover it? You seem to resemble the old philosophers who, unable to discriminate between the real and the apparent motions of the earth and the heavenly bodies in their mutual relations, came to the conclusion that the earth was fixed, and that the sun, moon and stars were rolling around it. So you seem to suppose that a true philosophy, which of necessity must be harmonial, ought to be advancing, whereas it is and must be fixed, stable and unchangeable. Its progress is apparent, not real—man's is real, not apparent. Apparently, the philosophy seems to unfold and advance, but really it is man who unfolds into advancing conceptions of it. Man, in fact, progresses not the philosophy. Whether did Copernicus advance in his mental unfolding to the point at which he might perceive and comprehend the laws of sidereal phenomena, or did these, mobile and progressive, move forward to meet his conceptions?

We are sorry to be obliged to dissent from one who is usually so sound in his views, and logical in his reasoning as Mr. Bland, but we think there is a fundamental error in the paragraph just quoted. This consists in assuming as a fact, that because principles are eternal, a true philosophy of Nature *can not be progressive.* This is obviously fallacious. A true philosophy not only has to do with eternally existing principles, *but it also deals with their progressive developments through natural processes and material forms*, as exhibited in the ever-changing phenomenality of universal being. Now if the Universe itself be progressively unfolded, it follows that a true philosophy of the Universe—of the forces, forms, relations, laws, and functions of universal existence—must likewise be subject to the same law.

In a succeeding portion of his letter to Dr. Rice, Mr. Bland seems to admit that "progression is fundamental" in a true philosophy of Nature. We quote a brief passage:

Progression ... is, indeed, one of the great facts which our philosophy comprehends, and which is essential to its existence, and so it may with some propriety be considered fundamental.

We see no way to reconcile this apparently truthful statement with the previous affirmation, that our philosophy *can not* be progressive, for the ostensible reason that "principles are eternal." To justify this idea of a philosophy that is admitted to be progressive, at least in some of its fundamental principles or elements, Mr. Bland refers to the geological history of the Earth; to the development, by means of more intelligent modes of culture, of superior fruits; to the improvement in the breeds of domestic animals, and to man. Concerning the progress of the race, as illustrated by the mental development, and the moral and religious history of nations, we extract the following interesting portion of Mr. Bland's letter:

The Greek, polished in manners, noble in impulse, brilliant in conceptions, skilled in government, profound in philosophy, advanced in religion—what was his origin? Trace him back through the successive stages of his career, and you find him a rude savage—thence rising step by step till he attained the splendid position he occupied at the time the Roman power crushed him. What was true of the Greek was true of the Roman—is true of all the present enlightened nations of the globe. In the remote past, what were their ancestors but rude, uncultivated barbarians! To the rule that men descend in the scale of moral, religious, social and intellectual attainments, as we trace back their history, if there be a single exception, please point it out.

But do you object that progression, though a fact in all other departments of nature—that though the earth and its rocks, its plants and its animals, have been subject to its influence, all passing forward from inferior to superior conditions—has no existence in the departments of morals and religion? Let us see. In making the inquiry let us draw the distinction between morals and religion—a distinction too often lost sight of, the two being confounded together, while they are as distinct as intelligence and morals, as religion and intelligence. The one looks to man in his mutual relations to his fellow-man. Its office is to impart the impulse to the practical observance of those relations which, in turn, impart happiness, harmony and beauty to the social system and elevation to the social sentiments. The other looks to man in his relations to God, impels their practical observance, which, in turn, tends to elevate the human into harmony with the Divine nature. Each exists in the very constitution of man as elements of his being, and independent of books and creeds. We trace them in their different degrees of development among all tribes of men. It is the same moral element of human nature which has impelled man in every age to observe with greater or less precision the obligations and rights of himself and others. It is the same religious element which has impelled man in every age to worship. It is this element intensified,

though clouded and misguided, which impels the Hindoo mother to snatch her tender babe from her breast, and, regardless of maternal instincts, to cast it into the jaws of the crocodile—the same which impelled the Greek to attribute to the gods what he deemed most desirable in man, and then bow down and worship his ideal. It is the same which impels you to retire into your closet and pour forth your soul in aspirations toward your best idea of God.

Does it not appear clear, therefore, that man has ever been obedient to his moral and religious impulses? In every stage of civilization the moral element has been manifested in the impulse to perform the moral duties according to the perception of them by the individual, and the strength of that impulse upon him, which correspond to his moral unfolding. So likewise in every age, the religious element is manifested in the reaching forth of the religious nature toward the God of the individual's best conception, and its *intensity* will depend on the degree of its unfolding, and its *direction* upon the degree of the intellectual unfolding. Now since it is the office of the intellect to point out to the moral and religious nature the true subjects of their exercise, and since any undue development of either the intellectual, moral or religious natures, will tend to injure rather than to bless, there can be no real progress of man in morals and religion, unaccompanied by an equal unfolding of the intellect. You see this exemplified in the case of the Hindoo mother. Her religious nature has been unduly developed by the circumstances of her education, while her moral and intellectual nature, being neglected and feeble, are unable to direct and counterpoise the religious impulse. Had the intellectual have been equally developed, it might have whispered to the religious element that the crocodile is no proper object of worship, and to the moral element, that the child had rights which should be preserved. An equal development then in the Hindoo, of the intellectual and moral elements, as of the religious, would effectually save her from the monstrous crime which, obedient to her inordinately developed but misguided religious impulse, she commits in the name of religion. B.

Spiritualism is at Fault.

WHAT were the Spiritualists about during the Burdell investigation? They had in this tragedy a glorious opportunity to give a striking demonstration of the truth of Spirit-rapping. We are a little surprised that out of some five hundred highly developed mediums in and around New York, no one could be found to step forward and explain the mystery that for nearly two weeks has surrounded the Bond-street murder. —*Sunday Dispatch.*

In the courts of Christendom, if one is ever guilty of having empty pockets when others have legal demands; or, if the reader please, if he be accused of committing a trespass or of breaking the Sabbath, (by going through a corn-field on Sunday,) Christian witnesses are summoned, the Christian Scriptures (which command us to "swear not at all") are brought in, and each Christian is required to *swear* that he will tell the truth, and until he complies with this requisition of the law, his word is legally good for nothing. Now we beg leave to suggest that the Spirits might prefer to tell their story in their own way, without going through with the preliminary legal farce of *swearing that they will not lie.*

We have a word more. The Spirits doubtless know too well in what estimation their testimony is held by our tribunals, to seek such "glorious opportunities" as the *Dispatch* refers to. If there is a single Spirit about the island of Manhattan who needs to be told that the Coroner and his jury, acting alike under legal and clerical instructions, would not scruple to kick St. Paul or Solon out from before their august tribunal—should either of those gentlemen, with all his advantages of an immortal experience and great historic respectability, venture to offer himself as a witness—we have only to say that he must have been a most unobserving ghost, *and no patron of the newspaper press!* B.

The Spiritual Telegraph "Sold."

SOME rascally, witless wag of a skeptic at Buffalo, writes a poetic contribution claiming to come from Thomas Paine, through a little boy thirteen years old, and sends it to the SPIRITUAL TELEGRAPH, in which it was published, Dec. 27th. On finding it an acrostic, it reads, "The greatest ass is the greatest Spiritualist." The author must be a *great Spiritualist*, and doubtless Br. Brittan will hand him over to Balaam or Nebuchadnezzar.—*Spiritual Clarion.*

The editor was not at home to prepare the contents of the paper in which the poem, referred to by Br. Clark, appeared, and did not see that contribution to our columns until several weeks after its publication. Our assistant, Br. Fishbough, not being on *that plane*, of course did not discover so much as the ears of the beast.

Inward principles are revealed in external objects. Indeed, it is a fundamental law, recognized in the Spiritual Philosophy, that every being naturally seeks to express *itself* in some outward form. In view of this fact, it yet remains for us to congratulate the author of the acrostic on the unusual success which attended his first effort. Trusting that the creature will be appreciated according to his peculiar merits, we leave him at the *base* of Parnassus, precisely where we found him. Stop your noise, Br. Clark, and let the animal graze in peace. B.

MRS. McMAHON.

IT is seldom that we turn aside from the more essential objects and specific aims of this journal to notice the Drama, or to discuss the general subject of popular amusements. But a sense of justice to the particular claims of an individual or the more general interests of the public, may be presumed to justify occasional departures from our usual course. Such an occasion is supposed to offer in the present instance, and yielding to the invitation of circumstances, we proceed without further apology to offer our suggestions respecting the aspirations, capabilities and prospects of the lady whose name appears at the head of this article.

Since the appearance of Mrs. McMahon at the Academy of Music, perhaps no person connected with the stage has received more notice from the Press. That she has been fairly treated, few persons of ordinary candor and discrimination—who witnessed her successful personation of Julia in the Hunchback on Saturday evening last—will for a moment be disposed to believe. The critics have by no means been in their most amiable moods; and in several instances they seem to have forgotten that flippant indiscrimination and unsparing animadversion are *never* elements in honorable criticism, which freely accords to every person and to each performance a fair trial by the acknowledged *criteria* of Reason, Nature and Art. Very rarely indeed have the recognized authorities in dramatic criticism appeared at less advantage; for, in this instance, they have betrayed a singular obliviousness respecting the obvious capabilities—to say nothing of the apparent possibilities—of the subject. In all this, however, they have done more to invalidate their own peculiar claims than they have to damage the future prospects of the *debutante*, who may have found in this trying ordeal the fire that was necessary to ignite the latent elements of genius, which, kindling in the mind and heart, may yet encircle the whole being with a zone of light.

We have known Mrs. McMahon in private life, and have seldom met with her save in the quiet retreat of her own pleasant home. It is not for us to say that she may or may not appropriately seek a wider and more ambitious sphere of action; nor do we presume that all perilous adventures either originate in a reckless spirit or ultimate in unprofitable results. It must, however, have required a powerful incentive to tempt her away from the charmed circle where love reigns like summer in the heart, and a generous hand has supplied all that is most requisite to adorn and beautify the sphere of outward existence. In thus venturing to submit her claims to an exacting public; in daring to stand alone before the proud tribunal of unsympathizing judges, she has displayed a genuine heroism, which, if it be not a prophecy of the grandest achievements, is certainly not all undeserving the success that beckons to the goal of her aspirations.

Mrs. McMahon possesses the natural endowments of a fine person, an expressive countenance, and subtile powers of perception. Previous to her marriage she enjoyed the opportunities afforded by the best schools in the country. With such original gifts and early advantages, added to favorable organic and temperamental conditions—and improved by the society of persons of cultivated minds and manners—she is doubtless competent to appreciate the literary merits of a dramatic composition. To translate the burning thoughts and stirring emotions of Genius into speech and action, making them living realities in form, expression, intonation and motion, is the difficult task and the rare achievement of the accomplished Artist. While Mrs. McMahon—in our judgment—has no insuperable obstacles in her way, we must wait for time and a more varied experience to determine how far her own lofty ideal, and the ardent desires of her true friends, are to be realized. B.

VISITS FROM A DEPARTED FRIEND.

THE writer had a disinterested and noble friend who departed this life some months since. A few days after the close of his earthly career, which was calm and peaceful, he one day stood visibly in our presence. A most benignant smile played over his features, and a clear light fell on his brow as if the morning sun shone upon him.

There were several persons in the room when he appeared, and among them a lady who had previously established the validity of her claims as a seeing medium, by accurately describing departed human beings whom she had never seen on earth. Thinking that the occasion afforded a good opportunity to confirm or to discredit the evidence derived from personal experience, the writer *mentally* observed that one of his Spirit-friends was present, standing in front of him and toward the East. After a moment's pause, the Seeress responded that our Spirit-friend was also visible to her. This medium had no previous knowledge of our transmundane friend, but without the slightest intimation concerning his personal appearance, she proceeded to describe him most perfectly.

About two weeks since, while the writer was sitting for an hour in the Rooms of Mrs. Kellogg, 625 Broadway, the same Spirit purported to be present, and several things of interest were communicated. In the course of the interview we called to mind the fact that our friend, at the time of his departure, held our note for One Hundred and Fifty Dollars, payable in May, 1857. The writer thereupon inquired when the said note would fall due. The Spirit responded at once and correctly respecting the time, and then added, that *it would not be presented for payment.* The import of this remark we did not comprehend until on the 12th instant, the writer of this received an unexpected letter from the Administrator of the Estate, from which the following is a *verbatim* extract:

"In my Father's last will and testament, he gave and bequeathed to you the debt that you owed him, the amount of which, I believe, is a note for One Hundred and Fifty Dollars with interest, made May 4th, 1855—payable two years from date."

We know not what degree of importance others may be pleased to attach to these facts, but as we view them they are interesting and significant. B.

MISS HARDINGE'S ENTERTAINMENT.

THE musical and dramatic entertainment given by Miss Emma Hardinge at the Broadway Athenæum, on Wednesday evening of last week, was an agreeable affair, which appeared to give entire satisfaction to an intelligent and rather numerous auditory. We were somewhat surprised at the effective manner in which the scenes from Macbeth were rendered, considering that the company consisted of inexperienced amateurs with but limited space and facilities for scenic display. The address by Miss Hardinge on the past history, present condition, and prospective reformation of the Drama, evinced an earnest purpose and a familiar acquaintance with the subject. A severe and captious critic—if he could find no better employment—might have found some fault with the rather florid style of several passages, yet as a whole the composition was characterized by remarkable good taste and decided ability.

We understand that Miss Hardinge desires to render herself more generally useful by furnishing public amusements which shall be altogether chaste and unexceptionable. She entertains the opinion that the stage, corrupt and corrupting as it has been and still is, is not yet beyond the reach nor without the appropriate sphere of the true Reformer. She would rejoice in being permitted to exercise all her powers for its regeneration, and would gladly devote her life to the darling object of rendering the Drama a dignified and efficient teacher of science, art and morality. But the enterprise is one of great magnitude, and fraught with such difficulties as only united means and efforts—consecrated by a disinterested love of humanity—are adequate to combat and evercome.

We think that society has neglected a most important duty in so long omitting to provide suitable places where innocent amusement may be combined with intellectual and moral instruction. The young require to be amused at times, and persons of maturer years really need some agreeable recreation to divert the attention, and to rest the faculties already oppressed by constant application to the more serious occupations and important pursuits of life. The Church has labored chiefly to deprive the world of the privilege of being entertained, instead of using its influence to regulate popular amusements; and in this it has acted most unwisely. It is neither possible nor desirable to suppress all amusements, but we conceive it to be of the utmost importance to the best interests of society that they be regulated by a moral and orderly standard. Whoever will reform the stage and refine and purify our places and resources of popular recreation, we shall hail as a public benefactor. B.

☞ The person who took from this office (by mistake, of course) an old copy of Swedenborg's Spiritual Diary belonging to the writer, is requested to return it as soon as he derives all the wisdom from it that he can conveniently appropriate, as I have sometimes occasion to consult it, and it is the only copy I have. F.

THE INVESTIGATING CLASS.

THIS class met again on Wednesday evening of last week, at the house of Mr. Partridge, the question for discussion being,

What is Death? and what was its origin? The following paper was read by S. P. Andrews, with more reference to a previous question:

UNIVERSOLOGY.—NO. 2.

By the term "Spirit-world," in the question now treated of, I understand World of Spirits. By a Spirit is ordinarily meant a conscious, individuated Being, having the attributes of Mind, and *not* endued with a gross material body of the kind which can be cognized by our External Senses. Does a world of such Beings exist? In the first place, it is not very difficult, certainly not impossible, for us to conceive of such Beings, as possible existences. It is not necessary, in order that we know that an object is, that it should be cognizable by *all* of our Senses. The Wind, for instance, we are only acquainted with through Touch and Sight; and all the Heavenly Bodies—the whole realm of Astronomy—is only known to us through the Single Sense of Sight. These objects, *so far as the remaining Senses are concerned*, are precisely the same as if they did not exist. We can, therefore, in a certain sense, at all events, go another step, and conceive in the imagination of a Whole World of Beings, rational or otherwise, who should be entirely imperceptible *by any* of our Senses. The possibility of the conception is also shown by the fact that such an idea has actually and always prevailed in the world.

But assuming for the time the real existence of such a world of incorporeal and yet rational Beings (using the term incorporeal in its ordinary sense) what kind and degree of proof of that fact would be competent to place it upon a scientific basis? Few, I presume, have thought rigorously of the intrinsic difficulties, in the nature of things, of giving, on the one hand, and of obtaining, on the other, any satisfactory evidence on such a subject, and still fewer, probably, have undertaken to analyze exactly the nature and extent of the difficulty or of the requirement.

A First Principle of Evidence to be stated here, is this: That every fact, to be proven, demands a certainty and an accumulation of proofs exactly proportioned to the difficulty of compelling a belief in its truth, and that this difficulty increases in proportion as the fact is farther removed from analogy with our habitual experiences. Thus, for example, a very low grade of evidence, a mere rumor, would convince me that my neighbor visited the town hall yesterday, but an immense amount of testimony would be required to satisfy me that his house had started after him, and followed him down the street without human agency. Still, even this fact could be established by the evidence of my own senses, if it were actually to occur. The difficulty of proving the existence of a World of Spirits, or of a single Spirit, will begin to be rightly appreciated when we reflect that it is a fact *wholly* removed from the circle of our ordinary experiences; and secondly, that the very definition of a Spirit, given above, precludes a resort to the highest grade of evidence (after mere consciousness)—the evidence of our external Senses themselves. If it be assumed even that Spirits have the power of *temporarily* organizing gross material bodies, and of presenting themselves to our Senses as residing bodies, such an appearance must always be temporary and exceptional, and contradictory to the experience of the next moment, when the apparition disappears, and therefore highly suspicious; for such a phenomenon, if permanent, would be a real Man or Woman of this world, and not a Spirit at all; and as to the other point, we know by experience that our Senses do play us off sundry deceptions and tricks, giving appearances somewhat similar. Assuming, however, that Spirits have this power and do exercise it, when certain favorable conditions exist, it may go for something in the cumulation of proofs, although it be not of a kind to constitute complete proof of itself.

Apart from this exceptional exhibit of corporality to the External Senses of the individual observer, we are shut up to the consideration of two only remaining possible varieties of evidence; First, the evidence of a Set of Extraordinary or Internal Senses or Powers of Perception, distinct from what is ordinarily meant by the Five Senses; and secondly, Analogy.

As respects the first of these sources of proof, its value is reduced for present scientific purposes, by the fact that these Internal Senses, if they exist at all, exist without any consciousness of their existence on the part of most persons; that their existence is not as yet an admitted scientific fact outside the circle of professed Spiritualists, and that it is, like the existence of the Spirit-world itself, one having intrinsic difficulties in the way of its proof, admitting it to be true; resting, as it must, in a great degree on the testimony of persons who are confessedly not in possession of their natural or ordinary external faculties, at the time when their interior experiences are made, and who often doubt of the character of those experiences themselves, when they return to their external consciousness. It is even doubtful whether, if all persons possessed these internal powers to the extent that our best Spiritual Mediums appear to do, whether the world would be yet convinced of Spiritualism with anything like scientific certainty, since it is a familiar fact among Spiritualists that some of the best Mediums are still skeptics, owing to the difficulty they find in translating the experiences of their Interior State into their External Life.

There remains the proof from Analogy. This is Special or General. It is Special Analogy when, from a given case of manifestation, we infer a Cause similar in kind to the Causes to which we attribute similar manifestations. Hence the products of mind we attribute to mind. Reasoning on this Principle, if we witnessed effects on matter or mind which evidenced Power and an Intelligence which we *knew positively* did not reside in any Human Form, it would be inevitable, by virtue of the fixed Laws of the Human Reason, that we should believe in Spirits; because a Power coupled with Intelligence, and not residing in a gross corporeal form, is the precise definition of a Spirit. Manifestations, physical and mental, have occurred in great abundance in the last few years in America, and, to some extent, all over the world, which exhibit a Power coupled with Intelligence, *appearing* not to result in any human or corporeal agent. To some minds the presumption to that effect is sufficiently strong to amount to conviction; but it is not so with all. Hence no universal belief in the Spiritual origin of the phenomena, results from a simple witnessing of the manifestations—even those of all sorts. Those persons, even, who have seen most of them, are apt to be greatly afflicted with doubts, similar to the doubts of Christians with regard to their personal condition—whether they are in a state of grace or not. These doubts affect even those who are most impressible and subjective, when they return into their hard external or objective condition; and as respects pure Intellectualists, the class of men who mostly cultivate Science, there seems to be some subtle deficiency in the cogency of the proof, which leaves them unsatisfied and doubtful, even though unable to account for that state of mind themselves. I have heard several such men observe that they have witnessed facts enough in behalf of Spiritualism to have convinced them of any other theory in the universe, and facts of a kind which it seemed to themselves ought to convince them, and yet they were not convinced, after all. Now proofs which *ought* to convince the human intellect always *do* convince it, when there is candor or the desire to know, and the absence of prejudice. The sole fact that, under such conditions, the intellect is not convinced, is therefore absolute proof that the evidence is imperfect. *In the very nature of things* there must be somewhere and somehow evidence adequate to establish every fact that is true, and of which the human mind is capable of understanding the proof; if, therefore, the proof adduced does not produce conviction, it is certain, assuming the fact to be true and of the kind specified, first that the proof adduced is deficient; and secondly, that there is and must be some other kind or degree of proof extant which would be adequate if known.

What, then, is the deficiency and inadequateness of Phenomenal Spiritualism to coerce the understandings of mankind to an acceptance of the Spiritual Theory? and what, in the second place, is the kind of evidence which is still wanting to the completeness of proof; evidence which must be extant somewhere in the universe of fact and possible thought, and which has hitherto been unrevealed to the understandings of the world.

This deficiency will be found, on reflection, to be in the want of absoluteness in the proof that the phenomena in question do not originate in some mysterious and unaccountable way, within ourselves or some other corporeal body; or, in other words, the fact that we do not know *positively* that the Power coupled with Intelligence which we witness, and which seems to be wholly disconnected with ourselves, is not a new mode merely of Manifestation of the attributes of the human soul in the body. True it is, there are a thousand presumptions against this; that it seems absurd enough that I should have another *I* within *Myself*, of which I am wholly unconscious, and that this other I should organize itself into a distinct Individuality, and hold long and consistent conversations with Me, communicating sometimes truths and sometimes falsehoods; that Myself should talk with, reason with, dispute with, fight with, or profess love for and condole with Myself, and that one of these Selves should be wholly unaware of the existence of the other; that this *alter ego* (Other Self) should again, instead of admitting its true character, persistently deny that it is Another Self, and as persistently affirm that it is a Spirit, or the surviving Relict of some old friend, or of some well-known historical character, or of an entire strange, and should personify and maintain the assumed character through reappearances of months or years, with a consistency and vraisemblance which can not be rivaled in the novel or on the stage; that it should not retain a single one of these unexpected *roles*, but should divide itself into five or ten, or one hundred or five hundred different Individualities, and reappear sometimes as Aunt Nabby, sometimes as Bridget the waiting-maid, sometimes as Napoleon and sometimes as Queen Elizabeth, or Sir Walter Raleigh, or Cato; that this phantom and protean and unrecognized and lying Second Self should also play a thousand pranks of physical force, move the tables and chairs, play on musical instruments in the presence of numerous persons, occasionally lift me and carry me sailing round the room, without the slightest consciousness on my part that I had anything to do do with the matter; true it is, I say, that all this is absurd enough as a theory to account for the phenomena; but still it must be confessed that it is not absolutely impossible. For many minds, doubtless, it is easier to believe in the whole theory of Spiritualism than in any such apparently nonsensical solution; but it is not so for all. In a matter of such remoteness from the sphere of our ordinary experienees, the Positive order of mind demands, and is philosophically justified in demanding the highest order, or an overwhelming accumulation of proofs, a demonstration, in fine, which substantially precludes the possibility of any other Theory. The suspicion in question is in part suggested, and encouraged in some sense by Spiritualism itself. Spiritualism reveals to us the existence of a whole set of Internal Senses, which are being now, as it were, for the first time, brought into active operation, and of the existence of which the world at large has hitherto had as little thought as they have of this accomplished mountebank of a Second Self, who may be engaged in systematically humbuging the Real Self. If one new and strange fact in relation to our Internal Selfhood is true, why may not the other be also. A painful doubt of this kind does, I think, afflict at times nearly every Spiritualist, and as I have said, the mere existence of the doubt is its own proof that the evidence to the contrary, though confessedly very strong. is still inadequate to the end, which is entire conviction.

There is a class of proof of the Spiritualist Theory, which comes properly under the head of Special Analogy to which those versed in the Laws of Evidence would be forced to give immense weight, and of which, so far as I know, the Spiritualists themselves, have not so forcicly and skillfully availed themselves as they might. I advert to the corroboration of different witnesses in their testimony to the same General Facts, coupled with a diversity and seeming contradiction in Particulars. Each of these circumsianes the agreement in Generals, and the difference in particulars, contributes equally to the strengthening of proof. If witnesses do not agree in the main facts of a statement, in relation to any matter, their testimonies mutually destroy each other; if, on the other hand, they agree absolutely in all the details and particulars, this very agreement is conclusive evidence of collusion and fraud, since no two persons ever see precisely the same facts in all their minutiæ. Either two much disagreement or too much agreement of different witnesses is fatal to credibility. Now the multitudinous testimonies in relation to the Spirit World emanating from Seers, Trance-Mediums, and others at this day, all over this country and the world, have a wonderful identity as respects the great outlines of the subject, and an equally wonderful diversity in particulars; and these are precisely the conditions requisite to induce belief. It is said that Emerson has observed that "Let who will ask a question, and let who will be the Medium, the response from the Spirit World is always given by Swedenborg." If he has said this, he must have meant that the statements of Swedenborg are always essentially confirmed; and if so, nothing could speak more loudly in behalf of the facts stated, when we know that not one in a hundred of the mediums ever heard of Swedenborg's specific relations, and that many of them do not to this day so much as know his name.

Among the grand features of identity in the testimony of the host of witnesses in behalf of Spiritualism are these: That Spirits are Men and Women who have survived death, and not an independent and distinct race of Beings, as Angels and Devils have been conceived to be; in other words, that the Spirit-World rests upon, and is derived from this World; that Spirits are *still* essentially Men and Women, with bodies which are substantially copies of the human, with all their members complete and with none added; that these bodies are to their inhabitants as substantial as ours to us, and that they reside in a Substantial or Real World, which is only not called Material, because it differs from ours, bnt which is just as Actual and positively existent as this; that Spirits, as to their Minds, Appetites, Passions, Capacities, and Aspirations, are still Men and Women, only in a New Stage of Development, but without essential change; that Spirits consociate by internal attraction, and not by the force of External circumstances as Men do here; etc., etc. In the midst of this general agreement upon points, many of which were diametrically opposed to the prevalent ideas of the Whole World except the Swedenborgian church, there is, as I have said, the grandest diversity in details.

Now although this neutral corroboration of testimony adds immensely to the presumptions in favor of the truth of the Spiritual Theory, it does not, nevertheless, *establish* the fact. Many men of good minds with whom both the facts and the arguments are familiar, still doubt and, I again repeat, that the simple existence of the doubt, after such fulness of investigation, demonstrates that the evidence is still, in some way, insufficient to answer the rigid demands of Positive Science. In consideration of the view of the subject just taken, the objector is forced to suppose not only that each Individual of the human race has Another Self of the jocose character indicated above, but that all these Other Selves throughout the Universe, have some sort of collusion with each other, and that they have had the wit to concoct a tale and lay down a systematic course of Lying which should have all the characteristic ear-marks of the Truth, and be intended and admirably well adapted to persuade every body to its belief. Now it is true, that if these Phantom Selves were real Men and Women, we should know by alll our past experience of Men and Women and their capacities, that such a scheme would be impossible, and hence such an accumulation and consistency of evidence wonld be amply sufficient to establish any mundane Theory or Chain of Facts; but it is precisely because we have no past experiences of these Goblin Selves, of whose existence even we are totally unconscious, that the moment we admit the theory of their existence at all, we are wholly unable to limit their capabilities anywhere, and may as well attribute to them one degree of absurdity as another. If we were dealing with human testimony in the proof of mundane things, it would be ten million times more absurd to hold the demonstration inadequate after discovering this wonderful corroboration of the different witnesses; but all the ordinary rules of evidence seem to be obsoleted in relation to a matter where our Ordinary Sensations and modes of reasoning are rendered as it were, inapplicable. Absurd as any alternative Theory may be, so great is the demand in the Human Mind for absolute demonstration in respect to a fact so vast in its importance, and so removed from all our ordinary experiences, that it will continue to resort to the Theory of an Automatic Action of the Brain, to attribute to the World itself a Conscious Soul, distributed into Individualities, all in league to mystify and puzzle its Rational Inhabitants, or to excogitate any otner myth to relieve itself from the liability to accept the belief in its own Posthumous Survivorship upon any other basis than that of the most Indubitable proofs. This Excess of Caution, this Absolute Mania of Skepticism on such a subject is not merely excusable or respectable; it is more than that; it is laudable, just, and good. It will continue to demand that the foundations of the new faith be laid in a more fundamental discovery of the Laws of Scientific Evidence than has ever been applied to any subject whatsoever heretofore, and will thus contribute most potently to the development of Science itself. The existence of the Spiritual World is the Crowning Fact of Facts, if it be true, and if true it should, therefore, require a Superior Array of Proofs to that by which any Minor Fact is established; we need not then be surprised if it should be found indispensable *that the very foundations of All Science be enlarged*, in order that an Edifice be erected sufficiently high to rear its head to the sublime hight of the Spiritual Spheres.

From what has been said, it follows that the only remaining field within which a search can be instituted for the remaining proofs of a Spirit-World, and from which such proofs must be obtained, or the demonstration remain for ever imperfect, is the field of General or Universal Analogy. Since the days of Plato, Analogy of this sort has been relied on to aid in the effort to establish the Immortality of the Soul; but hitherto with very doubtful success. Reasoning from Analogy, as it is called, has always been the most dangerous and unreliable sort of Reasoning. It is a two-edged sword that cuts both ways. It is an easy task to find an ample array of resemblances, and Apparently Analogical Truths by which to establish any favorite theory; but, unfortunately, an equal Number can be about as readily adduced to demonstrate just the contrary. It would, I am certain, be quite possible to travestie "Butler's Analogy," for example, so as to reverse the argument, and seem to prove, with equal certainity, that Death is the final close of all things. The uncertainty of reasoning from Analogy without a systematic knowledge of the Law of Analysis—which has not been hitherto known in any integral way—is illustrated in the use constantly made of Adages or "Old Saws," an abundance of which may be found on every side of every subject, all based on Apparent Analogies and all seeming to embody the perfection of Wisdom. "John, come home," writes an old woman in Maine, to her her son in Texas; "A rolling stone gathers no moss." "Mother I wo'nt," replies the adventurous youth; "A setting hen never gets fat;" and so the argument remains equally with both.

The Argument from General Analogy implies and is based upon the assumption that there is UNITY OF PLAN *throughout the Universe;* and yet few who employ the argument are aware that it implies any such thing, and still fewer have any adequate idea of what is meant by Unity of Plan. In order to know what analogies are good and what are inapplicable or bad, in any given case, we must first, so to speak, *have got the hang of the Universe.* Swedenborg in his Doctrine of Correspondences, implied more distinctly than any other writer the existence of Unity of Plan, although I am not aware that he employed that term or clearly propounded the idea in any set phrase. It was reserved for the genius of Fourier to utter this distinct formula, and to set forth the Doctrine as a reliable and scientific means of reasoning from one Sphere or Department of Nature to every other. But neither Swedenborg nor Fourier discovered the Science of Analogy. Each touched the subject with an able hand. Each developed Principles which will contribute to the Constitution of the Science; neither found the Clue or the True Starting point for developing the Science itself. The Discovery of Universal Analogy, both as to that of which it consists, and as to the mode of its Development, is the discovery of UNIVERSALOGY OR THE SCIENCE OF THE SCIENCES. In another article I will pursue the subject farther, and show its relations to the proof which is still wanting to the complete demonstration of the existence of a Spirit-World.

Discussions ensued, but we have no room to report them.

FROM A CORRESPONDENT.

WHAT IS LIFE, AND WHAT IS ITS ORIGIN.

As it regards the question of the identity of life, we answer, that life is only known by its action, and its action manifests its purpose, and its purpose reveals its principle.

In the primitive rocks of the earth below the way-marks of organic action, we find the evidence of a property or power which has manifested itself in selecting particles of matter and arranging them in order, so that the properties of the different formations are known by the arrangement of the particles.

In the rocks overlying the primitive, we find the evidence of the first markings of organic action in the form of a simple sea weed, and a small mollusk. As the soil at this period was formed wholly from the primitive rocks, the properties brought into action were necessarily few, consequently the soil was simple, and the product was simple. As the sea weed was the first fruit of organic action, and animal life did not exist prior to the weed, we infer that the power which unfolded the vegetable form, awoke into being the form of animal life. As an evidence of this fact, the construction of the animal was as simple as the weed, and both as simple as the soil, and also, the supple first existed, and called for the demand.

We find new forms of life at every period of earth's history, showing that every increased combination of matter subject to the action of life, produced or governed its own living form. Hence, life is an unfolding power governed by condition.

As there was a time when organic forms of life did not exist, on this globe, so there were periods of repose when life was inacive, or when condition was such as to forbid its action. As life was first called into action by condition, we infer that every condition in harmony with production, awoke into action the unfolding power of life.

As the properties of the soil were constantly increasing by the action of life, it is evident that form must forever continue to unfold, or end in an ultimate, as the purpose and object attained. This purpose or object we find in man.

The ultimate of the action of life, then, is to unfold man for the purpose of creating mind or individuality, and as mind unfolds or manifests intelligence, and intelligence can not be created, hence we infer that life is a living intelligence, and its purpose is to be individualized.

As to the origin of life: As there is but one source, one God; so there is but one substance, and that substance is life. Life can not be called a thing, for there is nothing beside life. As space is eternal, and life fills all space, and as there is nothing but life, life always was, and is without a beginning, because there never was anything beside life to begin life. Hence life always was a living intelligence.

TROY, N. Y. *February* 2, 1857. HENRY ROUSSEAU.

THE GLORIOUS CLIME.

ON reading the following poem we could not resist the impression that it very much resembles some lines we have read elsewhere. They may be extant in some other publication. Spirits often repeat, through mediums, their own and the productions of other authors without any attempt to either disclose or disguise their origin.—ED.

While receiving a poem which would make some forty pages of printed matter, the presence of another person changed the condition of the circle, and the following explanation and poem were given.

CHRISTMAS EVE, 1856.

The "Poetic Circle" desire to inform you that conditions are not favorable for the conclusion of the poem. Another, a gentle Spirit with mild beaming eyes and brow serenely calm, desires to lay an humble offering upon the shrine of your hearts. Like the pure fountain whence they emanate, the cooling drops of spray-like poesy will fall and refresh the petals of your heart-blooms.

CORA L. V. HATCH, MEDIUM.

Have ye heard, have ye heard of the sun-bright clime
Unstained by sorrow, untouched by time,
Where age hath no power o'er the deathless soul,
Where waters of beauty forever roll
O'er the plains of that sun-bright clime?

Have ye heard of the land where flowerets bloom,
Where the sky ever bright, is ne'er shaded in gloom,
Where the sunshine of glory flows o'er the bright plain,
And blossoms of star-beams forever remain
In that beautiful sun-bright clime?

Have ye heard of the bowers where bright roses bloom,
Where petals ne'r fall o'er Sorrow's dark tomb,
Where incense like music encircles the air,
And thrillings of rapture fill every heart there
In that radiant, glorious clime,

Where fountains, like crystal, forever are playing,
Where sunbeams like diamonds forever are straying,
Where zephyrs, like fairies, forever are singing,
And Love's beauteous maidens forever are winging
Their way through that sun-bright clime?

Have ye heard of the moss-banks where violets blossom,
Where fairies recline, and in every white bosom
The dove of sweet peace is singing forever,
Of Love which can die in that bright clime never,
Of the love of that sun-bright clime?

O yes ye have heard of its thrilling pleasures,
In dreams ye have seen the glorious treasures,
In fancy the poet hath sung to your souls
Of this climate where Sorrow's dark river ne'er rolls,
In the vales of this glorious clime.

But, O hear, for I'll tell you the story
Which ne'er hath been traced by poet or sage hoary;
'Tis that which to you a new life shall impart,
For this sun-bright clime is the human heart.
And love is the blossom there. FELICIA HEMANS.

BONES FOUND.—There was found on land owned by Philip Case, on West Hill, about half a mile from the village of Ithaca, in a mound used as a sand bank, while drawing sand on Friday, October 10, the skeleton of a human being, snpposed to be that of an Indian, of an enormous size. From its appearance it must have been in a sitting posture, it being about four and a half feet to the bottom of the grave or hole. The head was sound and perfect; the under-jaw had three teeth in it sound and perfect. The head measured from the top of the skull around the under-jaw, 26 inches; from the forehead around the back of the head, 22 inches; across the jaw, 5 inches. Part of the back bone was perfect and sound; ribs partially decayed, as also hip and arm bones. Some of his finger bones are sound. In his lap, were found 21 arrows, made of flint, from two to three inches long. Some one or more hundred small snail shells, varying in size, all fitted for stringing, and when strung, make a good substitute for beads, and from their appearance have been used for that purpose. There was also a pipe made of stone, about six inches long, one inch pipe, three fourths hollow one end of it fitted for a stopple, and the other was in the shape of a scoop, or spoon, and has probably been used for eating porridge or broth with; or it might have been used for a whistle. Some minerals were with the arrows and beads, part of which resemble black lead, and mark as well as black lead; others resemble some kind of metal.

Interesting Miscellany.

THE INFANT'S APPEAL.

In the year 1836, the inhabitants living in a district bordering on Rock River, in the northern part of the State of Illinois, were much incensed by the depredations of a band of horse thieves who infested that portion of the country. Every exertion had been made to discover the men engaged in this nefarious business, but hitherto in vain, and valuable animals were stolen, and lost to their owners, in defiance of the utmost vigilance and care.

During such a state of affairs, the citizens residing in the regions of the thieves became thoroughly excited, and were wounded to such a pitch of indignation, that a body of men were formed called Rangers, whose explicit duty was to expurge the district of all suspicious characters, and endeavor to put a stop to the depredations of the horse thieves.

Shortly after this band commenced operations, word was conveyed to the leader of the Rangers, that a valuable horse which had been stolen the night previous, could then be found on the premises of a man named Burt, locked up in the stable. Although Burt heretofore had been looked upon as an honest man and an upright citizen, yet the Captain deemed it his duty to at least examine his farm, and learn the truth or falsity of the report.

Accordingly he svmmoned some half a dozen of the Rangers to meet him at a spot not far from Burt's house, and before morning, set out for the same place himself. Daylight was hardly discernible in the east, and the hazy light of coming dawn had not yet penetrated the bottom where the suspicious man resided, as the Rangers, charged with the fearful mission of life or death, silently approached, and surrounded the dweiling. Leaving three of the band to guard the entrance, the captain proceeded with the others to the stable, broke open the door, and found the missing horse, as has been stated, safely stalled inside.

Not a lingering doubt now remained of Burt's guilt,and with a stern determination to make such an example of him as would deter others from a like transaction, the Rangers returned to the house. In the meantlme, Burt had arisen, and upon coming to the door, was seized by those in waiting, and upon demanding the reason was informed that a stolen animal was found in his stable, and that he was considered a thief. Muttering something about "he knew 'twould come to this at last," he quietly submitted to whatever his captors had in store for him.

A short consultation was held, and it was resolved to hang the criminal upon a large elm tree that grew in front of his own house, it being deemed that such an act would strike terror and dismay into the rank of horse thieves.

Burt had asked half an hour to prepare for his death, and the sun had risen in all his golden majesty ere the fatal moment had arrived which would launch him into eternity. In vain had his gray-headed father and mother pleaded for his life, with trembling tongues--the old lady tottering forth from the dwelling, and kneeling in suppliant mode to his apparently merciless captors. In vain had the wife of his bosom knelt in tears of agony, and entreated them as husbands to spare his life; for each Ranger had suffered more or less in person, and they deemed the example absolutely necessary to deter others, and it seemed as though Burt must die.

The dreadful preparations were completed—the half hour had expired—and the criminal was arranged under a limb of stout elm, over which a rope was thrown, one end being noosed around .the prisoner's neck, and the other held by three of the Rangers.

Then came a moment of dreadful silence--that awful stillness which precludes the launching of a fellow being into eternity—while the three strong men who held the rope's end gazed fixedly on the captain for the signal. It was given by the raising of the right arm; and already the noose was tightening around the doomed man's neck, when the wife of Burt issued forth the house holding an infant, a little more than a year old, in her arms.

Rushing forward, she fell on her knees directly in front of the captain, and raising the child with arms outstretched toward him, she exclaimed in a tone that would have pierced a heart of steel:

"If you will not spare him for the sake of his gray-haired sire, or the wife of his bosom, spare him, in the name of God, for the sake of his infant boy!"

Another dead silence reigned like a pall over the spot; then, as though inspired by heaven itself, the child also stretched out its little hands toward its father, and exclaimed, in a voice heard by all, the single word:

"Father!"

The muscles of the captain's face quivered in every fibre and the men who held the rope slowly relaxed the pressure around the neck of Burt when the infant again uttered, in distinct tones:

"Father! father!"

And then, as though despairing of success, huddled into its mother's bosom, and burst into a sobbing cry.

It was more than the Rangers could stand, and after a short consultation the rope was taken from the criminal's throat, and the band left the spot and Burt beeame a reformed man through the powerful effects of his "Infant's Appeal."

TIME sits as a refiner of metal; the dross is piled up in forgotten heaps, but the pure gold in reserve for me, passes into the ages, and is current a thousand years hence, as well as to-day. It is only real merit that can long pass for such. Tinsel will rust in the storms of life. False weights are soon detected there.

A TOUCHING SCENE.—A French paper says, Lucille Romée, a pretty little girl, with blue eyes and fair hair, poorly but neatly clothed, was brought before the Sixth Court of Correction, under a charge of vagrancy. "Does any one claim you?" said the magistrate. "Ah, my good sir," she replied, "I have no longer any friends; my father and mother are dead—I have only my brother James: but he is as young as I am. Oh, dear! what could he do for me?" "The Court must send you to the house of correction." "Here I am sister. Here I am; do not fear," cried a childish voice from the other end of the court. And at the same instant a little boy with a sprightly countenance, dressed in an elegant costume as a groom, started forth from the midst of the crowd, and stood before the magistrate. "Who are you?" said he. "James Romee, the brother of this poor little girl." "Your age?" "Thirteen." "And what do you want?" "I come to claim Lucille." "But have you, then, the means of providing for her?" "Yesterday I had not, but now I have. Don't be afraid, Lucille." Lucille: "Oh! how good you are, James!" Magistrate to James: "But, let us see, my boy: the Court is disposed to do all it can for your sister. However, you must give us some explanation." James: "About a fortnight ago my poor mother died of a bad cough, for it was very cold at home. We were in great trouble. Then I said to myself I will become an artizan, and when I know a good trade I will support my sister, I went an apprentice to a brushmaker. Every day I used to carry her half my dinner, and at night I took her secretly to my room, and she slept in my bed, while I slept on the floor, wrapped up in my blouse. But it appeared the poor little thing had not enough to eat, for one day she unfortunately beggod on the Boulevard. When I heard she was taken up, I said to myself, come, my boy, things can not last so, you must find something better. I very much wished to be an artizan, but at length I decided to look for a place; and I have found a very good one, where I am lodged fed and clothed, and have twenty francs a month. I have also found a good woman, who, for these twenty francs will take care of Lucille, and teach her needlework. I claim my sister." Lucille, clasping her hands: "Oh, how good you are, James!" Magistrate to James: "My boy, your conduct is very honorable. The Court encourage you to persevere in this course, and you will prosper." The Court then decided to render up Lucille to James, and she was going from the bar to join her brother, when the magistrate, smiling, said, "You can not be set at liberty till to-morrow." James: "Never mind, Lucille, I will come and fetch you early to-morrow." To the magistrate: "I may kiss her, may I not sir?" He then threw himself into the arms of his sister, and both wept warm tears of affection.

CURIOUS EFFECT UPON THE TELEGRAPH WIRES.--During the greatest intensity of the snow-storm on Sunday night, the electrical effect on the wires of the magnetic telegraph, in the office at Chestnut-street near Third, was curious and striking. There was a continual snapping, and flashing, like the noise when wood is burning briskly. At one place, on a covered wire, the stream of elctricity snddenly appeared about the size of the flame from an ordinary gas burner, and continued to burn just like a gas light for more than five minutes. On examining the wire it was found that one half an inch of the covering was burned off that and the wire beneath it, with which it was in contact. A correspondent calls our attention to similar electrical indications observed elsewhere. He says his brother, who was on a visit at a friend's house, in the western part of Green-street, observed on approaching the gas fixture and the register belonging to the heater, a spark of electricity was received,with a shock severe enough to be unpleasant. It was noticed that the same effect was producod by applying the knuckles to some persons in the house; they appeared to be charged with electricity. He communicates the fact for the purpose of calling the attention of electricians to the subject.—*Philadelphia Ledger.*

COMPRESSING ELECTRICITY.—The London Morning *Chronicle* states that a great experiment heralding an important scientific discovery, was tried some time since at Vincennes in the presence of many eminent and practical judges. From the demonstration then and there made, it would appear that the secret of compressing and governing electricity is at length discovered, and, according to the *Chronicle*, the power may now be considered "as the sole motor henceforward to be used." A small mortar was fired by the inventor, at the rate of a hundred shots a minute, without flashing, smoke or noise, The same power can, it is claimed, be adapted to every system of mechanical inventions, and is destined to supersede steam, requiring neither machinery nor combustion for its successful operations.

GIANT SKELETON FOUND.—The Wheeling *Times* says: "A day or two since some workmen engaged in subsoiling the grounds of Sheriff Wickham, at his vineyard in East Wheeling, came across a human skeleton. Although much decayed, there was not much difficulty in identifying it, by placing the bones, which could not have belonged to other than a human body, in their primitive position. The impression made by the skeleton in the earth and the skeleton itself were measured by the Sheriff and a brother in the craft *locale*, both of whom are prepared to swear, that it was *ten feet nine inches in length*. Its jaws and teeth were almost as large as those of a horse. The bones are to be seen at the Sheriff's office."

CARLYLE is working on his farm, and whenever any literary lion-hunter calls on him and begins to praise some "great genius," Carlyle at once commences a eulogy on one of his pigs, which he in vain tried to confine to one apartment of his pen. If the visitor intends to interrupt, Carlyle raises his voice still higher and still stronger on his pig, until the idea of unduly praising anything or anybody becomes disgusting to the stranger, and then—Carlyle sits down and talks rationally with him.

AUSTRIAN DOMINATION IN ITALY.—The Genoa correspondent of the Newark(N. J.) *Advertiser*, in his letter of November 27, writes as follows:

"The imperial Police at Milan is constraining the people to whitewash it, in anticipation of a visit from the Emperor on his way to Rome. You, in fortunate America, can have no adequate conception of the crushing domination of Austria, in the fair provinces of Lombardy and Venice; for to say that they are robbed of forty per cent of their whole annual revenue for the benefit of their tyrants, gives but a feeble hint of their wrongs; of which the recent decree reviving the Provincial Councils is a mere mockery, since they must be composed of the minions of power. They are also robbed of the best blood of the country by the conscription law, which admits no substitution for money; so that young men, whose social position and attainments might render them the stay and ornament of their kindred, are torn away at the most hopeful period of life to serve in Austrian livery among strange population, speaking a strange language, and acquire the management of a weapon which stifles the life and glory of their native land. Moreover, a recent imperial decree prospectively puts an end to their mother-tongue– that last and dearest symbol of social life and national existence. According to this murderous edict, the German language is to be substituted for the Italian in all the schools of the country, after the year 1857! Patience is said to be the only one of the Divine attributes which is not Infinite. If so how can the crowned perpetrators of such Heaven-daring crimes hope to escape its infinite justice?"

A STATE WITHOUT TAXES.—The State of Texas is in a most enviable condition in regard to her finances. She is the envy of the country. Her Comptroller, in a recent report presents the following flattering picture of her condition:

"The State is out of debt, with a surplus of over a million of dollars in the treasury—a permanent five per cent school fund of ten millions of dollars; an unappropriated public domain, estimated at one hundred millions of acres, which, if judiciously used, would subserve all the purposes of internal improvements required by the State, and a tax lighter than is imposed on any other people, and which is adequate to all the wants of the Government. The aggregate amount of taxable property is very nearly $150,000,000, being an increase of $22,500,000 over the previous year."

ANCIENT SILVER COIN FOUND.—A few days since, some workmen, in digging on the banks of the Kenduskeag stream, about two miles from the city, turned out a deposit of silver coin, amounting to forty dollars in value. These coins are of the size of a ninepence and a common cent. On one side is a head, and on the other an Indian with bow and arrows, and one star. The letters on the side appear to make the word Victoria, with three letters additional. The lettering on the other side we could not decipher. The money is quite thick and very imperfectly trimmed, having no finish upon the edge. The head and the Indian are well done. How this money came in its deposit is, of course a mystery; but it is undoubtedly old Spanish, Peruvian or Mexican coin.—*Bangor Journal.*

THE POET ROGERS.—Rogers' own version of his nearest approximation to the nuptial tie, was that when a young man, he admired and sedulously sought the society of the most beautiful girl he then and still thought he had ever seen. At the end of the London season at a ball, she said, "I go to-morrow to Worthington. Are you coming there?" He did not go. Some few months afterward, being at Ranelagh, he saw the attention of every one drawn toward a large party that had just entered, in the center of which was a lady on the arm of her husband. Stepping forward to see this wonderful beauty, he found it was his love. She merely said, "You never came to Worthington!"

MEN are so inclined to content themselves with what is commonest—the spirit and the senses so easily grow dead to the impressions of the beautiful and perfect, that every one should study, by all methods, to nourish in his mind the faculty of feeling these things. For no man can bear to be entirely deprived of such enjoyments; it is only because they are not used to tase of what is excellent, that the generality of people take delight in silly and insipid things, provided they be new. For this reason one ought every day at least, to hear a little song, read a good poem, see a fine picture, and if it were possible, to speak a few reasonable words.—*Goethe.*

JUDGE NOT.—We have sometimes been beset with scandalmongers and gossip whisperers who are everlastingly on the scent of some fancied sins and enormities, for which nobody ever cares a farthing, or finds any tangible foundation. They fatten on fancying they have found something to be fastened on persons who are before the public. They delight in raking up the past, and hang with ecstacy on the skeleton of a rumor which had the ghost of an existence years ago. They shake their heads and heave dolorous sighs of sorrow. Poor mortals! how oppressed they are; and they show how bad they feel, by running off and retailing their feelings to every body they meet. Shame! Hold that member which is set on fire of hell. Judge not. Who cares how many devils Mary Magdelene had once, if they were only cast out at last. Take men and women for what they are to-day, and for the divinity within them which promises more to morrow. If any wrong is done, help right it, but do not run and bore any body with your blab. Heaven save us from sneaking Judases and sin-scenting Pharisees!—*Spiritual Clarion.*

Do to another as thou wouldst be dealt with thyself. This single rule is sufficient to regulate thy conduct, for it is the foundation and principle of all good laws.

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Mrs. Harriet Porter, Clairvoyant Physician and Spirit-Medium, 109 West Twenty fourth-street, between Sixth and Seventh Avenues. Hours from 10 to 12 A. M. and from 2 to 5 P. M., Wednesdays and Sundays excepted.

Mrs. J. E. Kellogg, Spirit Medium, Rooms, No. 625 Broadway, New York.] Visitors received for the investigation of Spirit Manifestations every day, (except Sundays,) from 9 A. M., to 12½ P. M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.

Mrs. Bradley, Healing Medium, 109 Green-street. Mondays, Wednesdays and Fridays, from 10 A. M. until 4 P. M.

Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Miss Seabring can be seen daily at 477 Broadway. Hours, from 10 to 12 A. M. and 2 to 5 and 8 to 10 P. M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

Mrs. Beck, 383 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. Conklin, Test Medium, Rooms 477 Broadway. Hours, daily, from 9 A. M. to 12 o'clock, and from 2 to 4 P. M.

A. B. Smith, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

Mr. G. A. Redman, of Boston, Test Medium, has taken rooms at 138 Canal-street, (new No. 391) where he may be consulted.

Miss Mildred Cole, Trance Test medium, 485 Sixth Avenue, near 29th Street, visitors received every day and evening, Sundays excepted, from 9½ A. M., to 9½ P. M. Wednesday evenings reserved for attendance at Private Circles.

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Mrs. Lorin L. Platt, of New Brunswick, N. J., Spiritual and Clairvoyant Medium employs her powers chiefly in the examination and treatment of disease.

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Mrs. R. M. Henderson is a Trance-Speaking Medium of whose abilities we hear very favorable reports. We once had the pleasure of listening to her in Hartford, and can truly say that her discourse on that occasion was, intrinsically and as an illustration of mediumship, above the average standard. Mrs. Henderson may be addressed at Newtown, Conn.

Mrs. Caroline E. Dorman, Clairvoyant, residence 122 Grand-street New Haven. Medical examinations and prescriptions for the sick will be attended to.

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Mrs. H. T. Huntley is a Trance-Speaking Medium, who has been employed in this capacity for two years. Address at Providence, R. I.

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Mrs. W. R. Hayden, Test Medium, by Rapping, Writing, and other modes of manifestation. Residence, No. 5 Hayward-place.

Miss Frank Burbank, Trance, Speaking and Personating Medium, may be found at No. 98 Hudson Street.

G. A. Redman, Test Medium by the various modes, Rapping, Writing and Tipping, has his rooms at No. 45 Carver-street.

Mrs. B. K. Little, (formerly Miss Ellis,) Rapping, Writing and Trance Medium, has opened rooms at No. 46 Elliot-street.

Miss A. W. Snow, No. 104 Tyler-street, Writing and Trance Medium, proposes to answer sealed letters, and describe persons that have left the form.

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MR. G. A. REDMAN,

THE well-known Test Medium of Boston has taken rooms in Canal-street, old No. 138, new No. 391. Hours may be engaged from 9 A. M. till 9 P. M. Public Circles, evening only, from 7 to 9 P. M. Private parties can be accommodated at the rooms, or at their residences if desired. To insure an uninterrupted opportunity of investigation, hours sho ld be previously engaged. 236-tf

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GOD gave us hope to soothe our dying hours, and to palliate our heaviest miseries. Were it not for Hope, the existence of nine-tenths of mankind would be a burthen almost unbearable. To those who inspire hope in the suffering and desponding, even if it be based upon fallacy, we owe many thanks, for there is but one visitor more cheerful than hope that can make its appearance at the bedside of the dying. That visitor is Dr. James's Extract of Cannabis Indica. The old doctor has been retired from practice for many years, but the infallibility of his marvelous remedy for Consumption, Bronchitis, Nervous Debility, Cough, severe Cold, Asthma, ect., has compelled a demand he can only supply by sending instructions everywhere how to make and successfully use it, and also by selling the medicine ready made to all who do not desire to prepare it themselves. The old Doctor's address is No. 19 Grand-street, Jersey City, N. J. Send him a shilling to cover his expenses, and he will return you the receipt by post. If you are afflicted with any of the terrible ailments above mentioned, get the "Extract of Cannabis Indica." To our best knowledge and belief, based upon what we have heard, and thousands of testimonials, which we have seen, from all parts of the world, it is the only medicine extant that ever did speedily, safely, and permanently cure consumption and kindred diseases. It is an East India preparation, the efficency and method of making which the doctor discovered while searching for the means of preserving the life of his only child, a daughter, from death in consequence of tubercled lungs. Take this medicine, (it is genuine thing) and live! 246--tf

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